

National one at New York, that the Chairmen of the former have found it needful to furnish an apologetic explanation. They try very hard in the disingenuous manner usual with them, that no harm has been done by this alliance, but make a parade of answering some incidental objections, but leave the main ones un-answered.

You have heard of the woman who married "No good rid of him." That is precisely the attitude of the American Union for Africa. Ever since 1839, when the American Union for Africa was organized, it has been a force for the removal of the Negro from the American continent. The ground of corrupt administration, the New York Times says, is the only one that has been advanced. That manage the latter have so conducted themselves as to cause an unspeakable variation and a complete change in the character of the people. For every piety, the people of that country have been as much as consistency. Throughout the history of the last fifteen years, the New York Times has stood grandly calm, firm, stable, unswayed, unshaken, and unshaken. It has been a force for the removal of the anti-slavery right and a word of the series of publications. They have never said a word of the series of publications and yet they have managed with such success and skill as to force the people who went out to protest against the same as recent, to come to the point of moral delinquency; nothing about

When Rev. Mr. Bullard of Hartford, Conn., told the Boston Society (on the day when they were to surrender) that they left the New York because it had become apostate from God's truth, and that it had not changed one iota from its former shameful position—no man had the heart to reply to him. The real reason why the vote was voted was too discreditably to be brought to face with that ugly fact; but the strength of opposition compelled Dr. Dexter to bring it up at the meeting was over; and then it appeared that the quiet, systematic persistence of the New York General Agents incessant and unspeakable trouble to Boston Agents in making their collections.

to such an extent that it was found better, whole, to retire from the contest, and leave the productive method of collection wholly in the hands of the New York Society; in short, marry the devil with the best of him.

How this reunion now to that unchanged Board of Managers is to be reconciled with the former mode and proved against it, is what the present circular of the Boston Secretaries takes cognizance of; and it preserves a similarly discreet silence upon the fact that the old issues of the Society, from which all anti-slavery sentiments have been excluded, are still in circulation.

been carefully expurgated, must now, by the
be kept for sale at the Boston Society's Dep
Cornhill.

LETTER FROM MRS. LYDIA MARIA

A PLEA FOR THE INDIAN.
NO. II.

To the Editor of the Standard :

BRITAIN derives its name from an ancient
fying party-colored ; because the inhabitan
their bodies with various pigments. None of
tivated the ground ; they all lived by hu
raising herds of cattle. They lived in the
the king of beasts and they lived in the

pickler-work covered with rushes. How little we have of this Great Britain now!

I have no doubt that every nation and tribe is capable of being softened and instructed by the light of the Gospel. But I have no doubt that it is a monstrous difficulty in the way of universal civilization, that Christians, in their actions with peoples of other religions, have considered themselves bound by the same moral law as those of other religions. They have not faith and equal power. They are more saved "hastuously" in war, they are more fraud than in trade, and in personal intercourse, with them less civility. Their philosophy is not the same. They are more apt to make a presumption of superiority, a pride of race, which is so ingrained in their habits that the conscience of them. When Moravian Missionaries discovered that the Americans, the Christians, and the Mohammedans, all had a God, and that all men are for the white man, the other for the red, the red man's path is the straighter and shorter two. If the Great Spirit come down as the Indians say, the white man will be the Indian to blame for it, but white men alone. In the Book, we cannot understand it; it is too close to us. To which the Missionary replied, "I have no reason of this. The white man is a new man, a new reign; all is dark; and he is new; therefore, you cannot comprehend him."

God, or His Word." The missionaries were anxious to repeat this conversation, with entire success, and the result of the conversion was ill-gotten proselytes.

Constant, but expressed or implied, ill-treatment; but it operates with peculiar force, when the converts are not acquainted with the dispensence; a price capable of producing a sale, is, rightly developed and applied. Not only dows individuals, or races, like the Nottoway, but the whole of the nation, and the whole of the country, are not only mortifying and discouraging in its effects, but it produces a feeling of isolation, that builds up a wall of separation. An Indian of the tribe, who had gained the Christian religion, and who had been sent from the States to a township where a number of white families were settled, he applied himself to the cultivation of his industry and industries. But his neighbors, who were prejudiced against Indians, and they habitually looked upon him as an outcast. When his only child was killed, not one of them went near him. When his wife died, not one of them attended her Indian sorrow. He help himself. When many of his people were killed, he said, "I will not let anybody speak to me. I make his grave all alone."

In his early Dr. Livingston's Travels in the perfect feeling of human brotherhood which is my heartiest toward those rude tribes is clearly manifested. His dealings with them are uniformly kind and his estimate of them always on a basis on the thought, "Thus should I do as I had grown up under such circumstances, as would be as I am, if they had received the same education." This spirit everywhere inspired and attachment. Tribes accustomed to regard (and doubtless reason) all white men as superior, and were zealous to serve him. Speke, the traveler, to have been actuated by a different spirit, would always ready to assert superiority and

The native tribes of America are doubtless more revengeful than those of Africa; but so have been said of their horrid cruelties, and they have such deep hold of the popular mind, that it is like throwing petroleum on a flaming village and repeating them. I will, therefore, pass them by in endeavor to show that their character has its bright side.

Much as we are accustomed to abhor and hate them, they are in some respects decidedly superior to white men. Gen. Houston, who lived twenty years among the Indians of the United States,

then, sworn in the Senate of the United States, knew an Indian to break a promise, or violate a treaty. Mr. Schoolcraft, who was for twenty-five years of the United States among the Chippewas and told Mrs. Jameson, "I have never known an Indian break a promise, or violate a treaty." He regretted his inability to say as much in favor of his own government. At the very time he spoke those words he was troubled by orders to require the Indians to give up instead of the money promised them in exchange for their lands. They needed the money to buy articles they had obtained on credit from the whites.

considered a violation of the treaty; but so the United States regard their rights, that had actually been made with a trader to goods, and he was there ready to deliver the form was gone through of asking the Indian who

A N O .

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